845 848 if this result is not attained, it is a proof that the child is really illegitimate and the midwife will force the woman to confess her guilt and the name of her lover. Should she have had many and hide the names of some of them "the womb will refuse" (khuri dji ta yala) and the birth will be possible only when the confession is complete.

848 787 Should an illegitimate child be born without this delay, he will come to the light with his hands closed and refuse to take the breast. This will give the midwife an opportunity of extorting a confession from the mother. These women practise a special kind of divination : they take a broken pot, put pumpkin seeds into it and place it on the fire. If the seeds, instead of burning to a cinder, explode with a noise, it is a proof that the woman is guilty. Each explosion means a lover, and all their names must be revealed. (Tobane.) This confession is strictly private. The midwives will consider it a professional duty not to divulge the secret to anyone, even the father. But the mother must confess, as it is absolutely necessary that the true father of a child be known on the day of its birth.

848 837 789 It is taboo for the lover of the woman to come to the door of the hut after the birth of the illegitimate child as long as the umbilical cord has not fallen off. The child would die. Even later on, should the mother be sitting on the threshold of the hut with the baby in her arms, and the man pass along the street in front of them, one of the midwives will go (has she not heard the confession ?) and take between her fingers a pinch of sand from the footprints of the lover, and, without a word, will throw it on the fontanella of the baby. If the husband happens to be present, he will know by witnessing this act that he is not the true father. I do not think he will be very angry. The child is his and, if it is a girl, nobody else will "eat the oxen !" For him this is the main consideration !

845 847 As regards the birth of twins, we shall study later on the strange customs which accompany it : in olden times one of the children was killed ; except in such a case, no child is ever put to death wilfully on the day of its birth.

643 362 582 On his death, his son Gwaba was put in his place. But he was deported by the Portuguese and his sister, Midambuze, filled the position. Consequently she was not lobola, but chose a husband for herself, a man of common origin (a titlhuba nuna). Her son may succeed her ; in this case only can a uterine nephew of a chief take his place.

643 834 849 At Gungunyana's court queens played a great part. This seems to be in accordance with the Zulu custom. After the death of Chaka's mother, sexual relations were taboo for the whole tribe during one year, and children conceived during that time were put to death by order of the chief! (See Colenso : Ten weeks in Natal.)

643 I know of no case in which a foreigner became chief of a clan through having married one of its princesses. He can become hosana, but the true hosana will be his wife and he himself will be but a prince consort. I have heard of two instances in which this happened.

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case in respect to the story of Ñwahungukuri, which I have published in *Les Ba-Ronga*, p. 312, and in which Heaven is credited with the full knowledge of a hidden crime committed by a murderer. This idea is so far from being an innovation due to European influence that thoughtful Natives all agree that, in former times, it was more usual to attribute death to the power of Heaven. It was a common saying that "Heaven has fallen (ku we Tilo) on such and such a village." Nowadays it is rather the gods, or the wizards, who are believed to cause death.

But this belief in Heaven has not only inspired these sayings, songs, and tales; it has also given rise to curious customs, a description of which will throw more light on this conception of the Thongas. Their existence proves that we are not here dealing with the "animatic" invention of some person gifted with a vivid imagination (p. 366), but with a true tribal belief.

II. *Customs Connected with the Conception of Heaven.*

1) Heaven, Twins and Rain.

This power, which causes lightning and death, also presides, in a very special way, at the *birth of twins*, so much so that the mother is called by the name of "Tilo," — "Heaven," — and the children "Bana ba Tilo," — "Children of Heaven" (1). Now the arrival of two or three babies at the same time is looked upon by the Thongas as a great misfortune, a defilement in respect of which very special rites must be performed. I give the details of these rites as practised in the Zihlahla, Nondwane, and Nkuna clans, as they were described to me by Tobane, Mboza, Mankhelu, etc.

Twins (hahla, or bandjwa, dji-ma) are now both allowed to live. But in former times, one of them, the one which appeared to be the feebler, was always put to death, being left to die of

(1) In our school at Lourenço Marques there was a charming young girl, who was named Nwana-wa-Tilo, Daughter of Heaven, because she had a twin brother.

845 starvation, or strangled by a rope. It was buried in a broken
847 pot, like other infants (I. p. 165), just below the surface of the
766 ground, a hole being left for the air to enter, so that the "spirit (moya) may go out," in order that, for the mother also, the "spirit may get out," may be able to fly out and not close (the passages), this being a primary condition of her having other children (1).

845 But even the death of one of the twins is not considered sufficient
756 to remove the curse. Directly after birth a particular doctor is
783 sent for, who keeps the drugs needed in such a case. Shimhuntana and Manganyele were the medicine-men who were capable of dealing with the twin defilement in the district of Lebombo, and Ñwashihuhuri of the Matimela family in the Zihlahla clan. They were held only to be surpassed by the medicine-man who treated cases of leprosy. The mother has to leave the village immediately, and they build for her a miserable little hut behind the others, where she goes to live with her twins. Her former hut is burnt with all her possessions.

In *Zihlahla*, all the women assemble that same day and start out in all directions, North, South, East and West to draw water in old calabashes from all the lakes and wells of the neighbourhood. They go skipping along, and singing

"Mbelele ! Mbelele ! Let rain fall"

This is the mbelele song (p. 318).

Then they return. The mother is seated with her two babes in her arms. They throw the water over her, intoning all the while the same monotonous refrain. This ceremony is to begin the removal of the "misfortune of twin birth, which is a death," (khombo dja lihahla, dji nga lifu). To complete the purification the magician gives to the father and mother a certain drug, which is kept in the Matimela family. The mother will put some of this into the little milombyana calabash, containing the diet-drink of newly born infants.

In *Khosen* the purification is performed by the medicine-man

(1) Even if a child dies at the age of ten days or more, if it is buried in the ground, its grave must be quite shallow ; for if it were buried too deep the mother would have no other children.